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SATURDAY, JUNE 30, 1973

WESTTOWN

GROUP IV

SUNDAY, JULY 1, 1973

BARN

LUNCH

MR. NYLAND: How will one get old gracefully? It is time to prepare when you are young. How would you like to be when you are, let's say, my age? What do you have to do? What do you understand, of course, of your present life, and what do you see as a potentiality? What are the characteristics that you are now sure of — I mean physically expressed? Not in any particular spiritual sense, because we don't have a language for that, at least not yet. And growing old has to do with life on Earth. It does not have to do with heaven, or wherever we think we are going or wish to go, or whatever at the present time even we can experience as heaven on Earth. I mean just like an ordinary person, just living, seeing what has to be done now and what it will lead to, and to what extent, after some time you may look back and you see it was well done, or

not so good, or I wished I could live it again, or by the mistakes I make I may be able to live my next life better. And then in what sense better? What do I know what is good? What is right for me? What is it that I should do now in order to create conditions which will be even better so that I will learn more, that I will grow old in a very nice way to be the kind of a man that I would like to become, that I would say that God would look at me?

Many times I think about that. Not because I'm older. But because I judge my life at the present time and my behavior -- the thoughts and the feelings I have; the wishes, justified or not; idiosyncrasies, tendencies and character traits -- I treat them all in the same way at the end of a day looking at it, and I say, "If God were here, would He look at me? How would He find me? What would He tell me if He could tell me what I am?"

I think about that many times, I say, at the end of the day, because then there is a little time and no particular telephones. And the atmosphere, even if it rains it doesn't matter so much. One can be quiet, no disturbance. The day as a whole day goes by, the week also, let it pass by, a year, many years -- a lifetime from the beginning to this day; not the end, but the end of this particular period in which I then hope that something can take place when I say that to myself. Where is God? What will He think? Can He think? Would He know? What is it that I really wish for me to live with at that time before I go to sleep? Because I want to be in a good state. I want to make things easy for me. I want to reproduce in my sleep the possibility of freedom. I want to see if that what wakes up in the morning physically has really -- has profited really by my sleep by giving me more ability to think and to feel and to be like a man -- a benevolent old man, thinking about his life and what he should do that day so that that day becomes a good day for him, adding to the days he already has gone through, and which, of course, can not be repeated any more.

And it brings one, you might say, to oneself. Even you introduce God to you and even if you think that He might be there, you are still there. You are sitting, you are breathing, you let things go by, you judge, you remember, you see what you have been, how you have spent your time, what your thoughts were, how dark sometimes, maybe a little lighter, sometimes maybe very much depressed, sometimes maybe not so good, maybe angry at times at conditions, at one's self, at other people, not wishing conditions to be the way they are, like sometimes at the Barn, like I sometimes see people, like I behave towards them. And not really thinking about God at that time, only a little later after I've gone through the whole gamut of feelings regarding this and that condition, and that ought to be changed, and why such and such and this and that, and I get angry -- all of a sudden I remember.

I sit in this chair and I started out by inviting God to come and see me and maybe even talk with me, and here I am in this depressed state. Does that belong to old age or to a benevolent old man or kindness or stupidity? What is it that one thinks about, not only when you're old; already when you start to make a distinction between youth and old age, when you feel that years are added and added to your life and you know, and the responsibility is there that you know that your life has been spent and that energy was going in one direction or another and that you remain responsible for it. At least you think that you are until you come to a conclusion that really it doesn't matter as far as you are unconscious, because you can spend it any old way. The reason is that when you do become Conscious you consider your unconscious state as if nothing, as if it hadn't exist -- it didn't exist at all. It only led you to your Consciousness, if that is what you wish.

If you wish freedom, you do not care any more about your bondage. If you die, you do not care any more about your life on Earth. You care for the possibility of a spiritual existence

further; if you see your life now, you wished that you could see your life later. Maybe life -- a lifetime is the preparation so that with an old age one has knowledge and wisdom. Knowing what to do or, rather, how to behave. Or how to think and how to feel and how to be able to judge oneself impartially and to know what was right and to see what was wrong and to see that one is honest and admitting: I was a man or I tried to become one and I had many ideas and many of them were not so good, but I didn't know because I was unconscious, but why then didn't I wake up? And I go to bed and I say, "Why don't I wake up while I go to sleep?"

And so, you see, I think about our Group, our Work, our Barn, our attempts, what we try to do, what we, I say many times, should not forget. Our relations towards each other, our own growth, our wish to strive against that what we call evil, of what we do not understand as yet which is really a misunderstanding of a non-understanding of that what we don't know which we perhaps could know if we only worked for it and woke up to it. And then, in that Awakened state maybe we could see. We then would know, we then would say: I will not repeat what I have done. I do not wish anymore to live through that what I have already lived through. I want to see that that what I have now gained in the life that I've spent, and the kind of energy that went in a certain direction of development, that it could have become evolution so that I don't have to come back again to this Earth, or at least that I don't have to come back to my youth. And that I don't want to repeat what I already have done so that if I say, "I live my life now," I can also say, "I have lived my life."

And the now is passed and what I wish is a realization of the future, of Being, so that I don't have to repeat the same thing that I used to go through and which, of course, brought me to a certain period of wishing to think and experiencing different things. And I don't want to fall back again to that what I already know so well and which was so completely unconscious.

You see, I hope that each day and each year we add to our knowledge about ourselves, about others, about the way we have been, the way we would strive to become. What we see is in the way, that we -- you might say -- face it, and that maybe we can overcome it or rather, that it is not an obstacle any longer but that it becomes understood; and having the understanding of it, it will not bind me as much as when I only have knowledge. I wish to make everything that I think and feel into an understanding for my Being. I want to become what I am not always in the morning, but to which I, during the day, I can add so that at the end of the day I can say: I've learned by this day. I have accumulated a little bit more knowledge of myself -- of course we say only that kind of knowledge will count when it is Objective.

And perhaps I don't know what I mean by it, because I say many times, "Impartiality, Simultaneity"-- things I do not understand quite, but I have a feeling about it and sometimes an intuition which gives me knowledge. And it is more and more that this kind of intuition, this kind of feeling -- starting out with that and ending in a knowledge of myself -- that leads to the understanding of my Being.

You see, we talk many times about the ABC, and then we talk about the presence to one's emotional state; it all comes to the same thing. It is one way or another, but both will lead to an understanding of oneself, so that the emotions become expressed, sometimes in the form of a word and sometimes in the form of a physical behavior. Sometimes in the addition, on top of that what is emotionally felt, a string of words indicating my wish, and whenever there is that wish for me, that it is then translated into the actuality of a practice of living in accordance with a different kind of a law, which I then understand because I have intuitively felt that what ought to be, and it has become clear to me in my mind of how and what should be done by me.

I think about that at the end of days and days adding to it when I'm quiet and alone and I sit there, I think of many of us. I say what is it in my attitude towards them? What do I really wish? What do I still want to do? Not so much for myself because I don't -- I don't believe in that so much any more. I go to a little party and I see people and I say: Yes, I see them, so what of it? Here I am myself, I see myself, I also say: What of it? What do I say? "How do you do?" "How are you?" "Oh, it's nice, such a lovely party. Too bad it's raining. Oh, it doesn't matter. No, it's wonderful. Let me drink to your health." Your health, for what? To live tomorrow? To be honest? To say, yes that you will find your life tomorrow a little different after this party, after this get-together, after this little enjoyment, after a little dancing and making merry and be jovial and brilliant; and then comes the next day and what have I profited from such a thing? What in general do I profit when I live a day, today for tomorrow?

Again I say when I sit in the evening and I listen to that what were voices of the day telling me a little bit of the truth about myself and seeing myself, how I have behaved and the mistakes and the self-love and the vanity and that what was not simple and what I wanted to make complicated and heavy because I enjoy it sometimes to be so damned heavy that I don't even want to get up, that I don't have the rest any more that I used to have, the wish to get up and do things; no I want to sit and contemplate because I say, I have no desire for this or for that, no I don't want to go to a party, I don't want to see too many people. I see already too many during the day and that telephone rings and here, thank God, it is quiet and I hear some crickets and I say it is lovely outside and I am quiet within myself, and that after all is my world and I don't want anyone to enter into it unless it is useful to me, and if I wish to enter into the life of someone else it also must be useful to them. And I sit and I become very heavy.

I told you once in a book *Ein Kampf von Rom*,^e by Felix Dann (?) There is a picture, it is about [the] Roman Empire. And there is a king described, Taeya (?) and we call them the *Die Schwatza Taeya*, that is *Schwartz* is black, the dark; Taeya [is] the one who all the time had deep thoughts and sat constantly pensively like Rodin's *Le Penseur*, The Thinker, thinking and thinking and contemplating and pondering about his kinsmen, about the world in general, about the army, about what he had to do to fight, how he had to explain himself. He was very heavy, but it was a beautiful figure for me because every once in a while such morosity appealed to me because I said, "It is only through thought that I will become a wise man." And of course I don't. My thoughts won't help me. They keep on rearranging themselves as thoughts in my mind, but it does not give me wisdom. It gives me certain facts.

Then I say, well if my mind will not function, why shouldn't my feeling function, because it can have intuition. It can have already the possibility of *dejà vu*, of that what is and is now and always has been, and I see and has been for me. I see it. I see my life. It has been, but now when I think, it still is there. And so I sit and think about telescoping my life. To make it what? To see if all the thoughts and all the feelings, even, could combine. So that then that what is a thought, as a thought principle, and a feeling, if they could join perhaps they could make a different kind of an entity. And again I say it is not really right because the two together, one going one direction, the other in another, only will add up to the sum of both of them, and when one is negative it will be subtracted from that what is positive and the result will be just the difference between the two.

And I see that because my life, even if I telescope it, does not as yet have the neutralizing factor to introduce into the combination of two an entity of three. And that is me. Also I say if it could be my 'I', it would help to change the positivity and the negativity, in combining them in

such a way that the forces are not harmed but are combined together, together then with that what is 'I' as a force and with this force this little triangle is easier to telescope it. DO RE MI is much easier to see as one note instead of the whole scale. When I have two triads I can do it better. Because the two triads are separated by the little bridge and the bridge becomes the neutralizing factor because I go then from one triad to the other.

I think about that at the -- in the evening. And I see my life, I see it, the past: I see that what I am. I wish in the future to see that also. I want to bring it all together as I sit and I close my eyes to take away all sense organs and I say: where is my life? I try to think about that and I don't get very far with my mind. I try to feel it, it's a little better. Because somehow or other it's a little freer.

I take a deep breath, I say, "Yes, that I can understand." Because that is not yet the formation of a word. It is just a sign of my life and in that taking a breath I say: I inhale, what do I wish to inhale? The capacity of 'I', I say to myself. I wish when I inhale to take this 'I', whatever there is of it and whatever I can, you might say, whatever I'm entitled to, what am - - what can I digest of it? I say with inhalation, 'I'. Meaning by that, God. Meaning by that, that what I wish to become, what I am entitled to -- to become, if I can Work, if I know how. If I say this life [is] expressed in my breath, then when it enters it must enter with a voice with that what belongs to a higher level of Being, because this particular body, this kind of personality has to be converted, reorganized. It has to change. And I want it to change in the sense of further understanding.

But you see, where am I still when I say 'I' only? I have to Work. How do I bring this conversion? How can I reach maturity when I live my life? How can I get wisdom when I take a breath and I exhale and at that time I am reminded of my body. I say my body exists for a purpose. I know that it has to be, in the first place, the neutralizer between my feeling and my

mind. But I still have to become a Being, and what is my Being than only at that time my “Am-ness”? That is why I say, “I Am.” And therefore this inhalation, exhalation, with the end of that “Am”, at that time the totality of all currents of energy within me and my body start to function. They go all through my body, through all the nerves, through all the muscles, with the blood stream, every cell of my body is fed because all I have done is to introduce an ‘I’ and use it for being able to say “Am” and I am convinced that ‘I’ exists in my “Am-ness”. That is how one starts to think and feel at the same time. That is how one comes to conclusions of one’s Being. That is how one says to oneself: my life is now my own because it has been given to me but now I have excluded all the outside forms and that what is within me is my inner life, and in breathing I start to develop my inner life because with my breathing I develop my Kesdjian body. That will be the bridge between this life on Earth and my life hereafter. My Kesdjan I can take with me because I have made it for SO LA SI, and it is still recognized by the DO RE MI which belong to this Earth.

Then I start to understand what is going to take place with myself. I know I will leave this body with my mind, with my feeling being what they are. All that will go is my life with my ‘I’ because it has been created in permanency, and there is a little bit of a form which I do not know as yet, but when it is changing over into the transparency of spiritual Being, it still is me existing but the ‘I’ is guiding it. This is the way I would like to look at growth, at the possibility of an evolution for a man. I also hope for the growth of a Group. A Group of understanding of the acquisition of wisdom, of that what is necessary in relationships between all of us and then to give up what is selfish and let be that what is homogeneously a desire of oneness for understanding and a wish to give, whenever needed, and a strength not to give whenever not needed.

I see this kind of Work exercised on a Wednesday evening. I say it is linked up with your small groups, it is linked up with your research, with your thinking and feeling, your reading, your repeating ALL AND EVERYTHING, take it off the shelf. By the way it is now in paper form, paperback, three little volumes. Unfortunately it is called *Beelzebub's Tales*, indicating as if that was the meaning of Gurdjieff, speaking through the -- I wouldn't say even the heart -- the mind of a publisher in order to give it more publicity by having more attractive name, like Beelzebub, people will sit up and say, "Oh, we know." But when we use the name ALL AND EVERYTHING, they will say, "what kind of philosophical treatise is that?" That's too bad that it is published with only that one name. Moreover it is too bad it is published in three little volumes which each have their individual pages numbered, not consecutively, so it is very little use for the index. At the same time the chapters, thank God, have been retained with their numbers, so that might help you. In general it may be a very good sign. Maybe we should call it Beelzebub as grandfather and the tales to his grandson. 'I' talking to "it" via the body. 'I' recognizing the life in Magnetic Center through the essential qualities of a man.

But that is only by the way, because you see, I was talking about research. I was talking about your willingness, your attention, your desire to wish to know, to be refreshed in your mind. To be able to read. Thank God you can still read. And then to remember what you have read and did not understand. And that there is a chance each time you read scriptures that there is something you start to understand because you have better knowledge which has been digested into wisdom, and it is the wisdom of reading the book for the second time, aloud to yourself -- because hearing your voice is a different kind of thing than just reading it off a page because reading it off a page you might slur over a little bit and think that you can read already between

the lines. But when you have to read it you have to read it from the beginning of a line to the end of the line and clearly enunciating. Perhaps someone else is listening.

Gurdjieff meant it to be listened to by your inner life. That's why you have to read it aloud. It is to have your inner life wake up which you don't do when you just read it for the first time. So that then when you read it for the third time your inner life will speak to you. It will come then from essence. It will speak. It will determine then in words of your own what is necessary to further the possibility of an understanding of how to behave and what to do with your life on this Earth in preparation for your dying and going as a Soul to Heaven. How to prepare by means of the conditioning of Keesdjan in the right way, constantly having in mind that what is limitless and endless and spaceless and timeless; what is omnipresent, what is omniscient. What will become omnipotent then will be crystallizing out, if that word is correct, in the form of a Soul which then will travel through the universe.

So Gurdjieff can possibly help when we want to have a meeting on Wednesday, so that you come prepared with a few questions -- maybe only one, but a question which is your own because it must be based on what you wish to know. So that then that kind of a Group can become an exchange, not just a little question to be answered by someone, but by associations with such a question that certain memories are evoked in you by association with that what you have thought and felt and experienced already before. And it is then, you might say, wakened up because someone else makes a remark and you say, "Oh yes, that reminds me." And then you enter into that conversation to see what you can contribute, and perhaps because of that someone else again might wake up. And that kind of an exchange, I wished that it could exist. It is like when you sit on a -- at a round table, maybe the round table of King Arthur where all the signs of the zodiac were represented. Where the different types of people in a research group are

represented by their attitude and their wish to formulate from the standpoint of their own level of Being in which then that kind of an exchange could give a totality of a roundness. Not necessarily lines here and there, but radii which go to a central point of that round table where infinity exists as a disappearing point in the midst of life as time. That one wishes to exchange with each other for the sake of reaching that kind of peace. That -- perhaps as poise, as balance within oneself -- can be reached when everybody is concentrated on that wish of making it a good level of understanding. Not prattling, but a little bit of a brick to be added to another in order to build something that becomes worthwhile for oneself as well as for someone else.

As if when one is interested in the discovery of a new product, as if one wants to make a new chemical that doesn't exist as yet because one wishes it to have different kind of properties which are not as yet in existence in the forty thousand different chemical properties that already exist in different kind of pieces of matter, organically explained. And that one wants to see what, how such a little bit of an element, or maybe molecules and atoms, join together; what kind of properties they could have if, by the introduction of certain component parts and by studying the method by which such a product could be made in a laboratory and afterwards in an industrial field, that then the rearrangement of certain elements or certain groupings of elements together could then produce a new product with new properties, something one is looking for, something that has, let's say, a higher temperature, or something that is more permanent, or something that is as hard as a diamond, or something that is as pliable as a piece of plastic. That such a group of people sit and contribute and they say, "Why don't we introduce a hydrogen atom at that place? And why should we have the carbon atoms in the configuration they are? Maybe we can make an aliphatic ring instead of an aromatic one? Maybe we can introduce a benzene ring here and there, and a CH_2 , or maybe if we do this -- and nitrogen at a certain place, then there can be

nitrogen oxide and perhaps a little sulfur and then maybe there will be additional water necessary in order to make it into a new compound with new properties.”

You see we try to find out what is this life of ours. What is it going to be? What will it be after death? What can we already know now by research? What can we now add to this and that to make a property which is an element of a structure which is justified in the eyes of the Lord? If we talk about the possibility of spiritual life, how can we now make it out of that what is available and how can we rearrange it and reintroduce and how to convert that, because of a certain method we can describe that it can become a new kind of a form, a new kind of element, a new kind of rearrangement, I say, of electrons and molecules and atoms in different ways of how they can attract, how they can be held together, how it can have cohesion and how it can have properties of adhesion.

This is what one wants to find out when you talk on a Wednesday evening. What can we do for all of us to create the new product so that we then can market it in our spiritual life? That it can be given to all of us as something that you take with you so that even when St. Peter asks you, “What have you been doing all your life?” that you can say, “I’ve been studying the value of spiritual entities. I’ve been trying to find out what it is for which -- what was the reason for which I was put on this Earth? I’ve tried to analyze all the different things out of which I was made. I tried to find out what were the values of my material life. What were the reasons of having thoughts the way I had them, and the feelings which I had, innocent and in ignorance but gradually trying to understand what I was as a personality; and with that I say I have worked to the best of my knowledge with the talents that have been given to me and in prayerful attitude towards that what is the Lord.

“So, St. Peter, I bring to you the synthesis of my inner life and I show you it has a property of understanding. It has a property of wanting to delve into the secrets of the universe. If you only want to open the door so that I can go through it because I’m ready, I’m not any more interested in staying here any longer because I think I’ve paid. I have suffered a little bit in the terminology of the Earth. And I’ve done my best, the best of my knowledge. And out of the best of my knowledge I’ve gotten a little bit of understanding. And so I say, here I come with my synthesis of my inner life and it has a little bit of a property of wishing to see God. And a little bit of an understanding of how to behave towards others. A little bit of knowledge of what to do with all the talents I had and the energies which were given to me, and I’ve preserved them and used them. Moreover, St. Peter, I’ve been able to use sex energy for a good purpose because I started to understand the terminology of Abrustdonis and Helkdonis and I say that, that for one thing helped me because it meant that there was a possibility of doing something for them for the use of that in my “amness”, making that what was for me the sixth and the seventh sense belonging to my inner life and giving my inner life a property of permanency.”

You see I wish you could understand that kind of Work a little. That you come to a Wednesday evening with an openness of mind and without prejudices. With a willingness to hear what others have to say, by putting on the altar and slaughter your own vanity. Let it be burned and let that kind of a fire warm up the others so that you do not wish to appear as if you know it all, but that you sit at the feet of Gemalia, I call that because he is really a professor. He will tell you what is the truth if you will sit at his feet. But if you stand up and try to compare your mind with his mind, he looks you in your eyes and says, “Sit down again. You’re just a little slug. If you want to have knowledge, lose yourself first. And then maybe, if there is

something left of you, we can talk.” I think about the Wednesday evenings. Many times we’ve started it. We will continue it. We will be able to learn. I hope we can. All right.

SIDE TWO

MR. NYLAND: And how will we learn? By growing older and mature in that attempt. That is what I mean by growing older. That is what a Group can become even if it is five or six years old. Even if the Barn exists just for a little while, it can exist a little longer and it can already becoming more mature because of its age of five years. It doesn’t take that long really for a Group when different members can contribute. It takes a great deal of time if the different members do not wish to remain a member and gradually disappear. If in their own attitude they do not understand how necessary it is for maturity to stick it out, to see what it is there -- what is there, to exhaust it. Not to leave it until you know Goddamned well that you have done everything that is given in ALL AND EVERYTHING together with that what you can apply in your life, that you’ve looked at yourself from all angles, all phases of one’s behavior and have extracted from it that what is good and not any longer evil. That you finally come to the conclusion that you have examined all things and kept that what is useful. That finally you have reached, more than once, your Magnetic Center as a central point from where you could start to operate and where there would be peace and understanding, balance within, harmony for a man, Consciousness, Conscience, mostly Conscience. Not the knowledge, that doesn’t matter so much unless it is light.

But Conscience, that’s important because that’s the force. Conscience, I think I said the other day, are rates of vibration in any kind of medium. Because that is the way a force is transported.

That is the emanation of the Lord, by means of vibration rates. That is the way an octave becomes one by the doubling of the rates of DO to the higher DO so that in the higher DO with double the rates, maybe the amplitude is a little bit less or more, that is the depth; but the distance between the points of the sinus curve is a little bit reduced, and therefore the notes in whatever medium is higher and contains all the qualities of the preceding. How do we do it? By striking a note and listening to all the overtones. And having a wish to visit each overtone in time. And finding at the end of our limited ear the solution of infinity.

You see I wished we could Work. I wished we could be honest. I wished we could come together and just be simple. Just, as I said, sitting in a chair at the end of the day. Not necessarily letting the day go by, but using that before you go to bed as a prayer of how you could fall asleep if your 'I' could be present so that then you would have guidance. It's necessary to allow God to guide you. It is necessary to understand the reality of all beings of which one oneself on this Earth is only one. It is necessary before you go to bed to make contact with your Magnetic Center as the center of your life, so that that will not die when your physical body happens to be asleep. When that continues to be alive it will feed the overtones of your Being and in that you will produce the harmony of all sounds in all media to the glory of God, satisfying the requirements of the music of the spheres of spacelessness.

To Gurdjieff. May he live forever in our vibration rates. And so, have a good Sunday tomorrow. Good night.

LUNCH

MR. NYLAND: Well this is the third wedding isn't it? And no more chances of having a wedding in June. So I would like to drink to Mary Jo and Bill first. That's yours. No that's mine. All right? This is yours. Okay. And Bill, that's yours. We drink to Bill and Mary Jo.

And then always the question is what do you really drink to? And where are your thoughts while you drink? And how do you imagine them to be? You remember at the evening when they were not there yet and I said something -- try to visualize where they are, how they are. And I didn't know that they already, perhaps by that time, were on the plane. I still thought they were at the house somewhere in Maine, waiting and waiting for the weather to clear up. Well, that kind of visualization as far as the surrounding is concerned doesn't matter very much because when one wants to think of a person you don't think about the surrounding or even their outer appearance. You think about what they are in reality as far as you know that. You think about them, what kind of characteristics they have. What kind of way of looking at their life, because on that you start to base what you wish. Particularly when you wish for two people to join together for a common aim, you would like to try to define what kind of an aim it could be for two people really to realize what is possible for them and what they would want. And then in thinking about that for them you add to it your own wishes which always should culminate in the direct wish to see to what extent you can attribute [contribute] to that kind of condition, if you are a friend, to help to create conditions which are conducive for their growth. So logically you must know what they are where they start from.

Because that is how each person starts when he wishes to Work. He starts first by finding out what he is and the kind of material he would have to Work with. The 'I' cannot do anything

unless he knows what are the tools, and then he hopes that the tools are sharp enough to work with and to build something that is useful and can become permanent. So when one drinks to someone you imagine that person and you see him or her in a certain way, recollecting what you have seen as behavior but trying to see what they are essentially. And then trying to remember what is this essentiality that you now know about of the past in the time and the period that you have known them, and you visualize that culminating at the time when you then think of them and you start to wish for them. So you use what you know and you try to put it in the proper place of valuation when you think of them where they are -- I say visualizing where they are then -- and what there is between them. And then you hope for the future for the two of them. Because it is like two lines coming together and joining then and becoming one line. And on what basis will this line actually exist?

Then, of course, you see when one talks about Work between people and particularly when such people belong to a Group where they wish to Work on themselves, then from that time on they will have to Work together for a very definite Aim between them, and that that what should be strengthened is exactly the potentiality which is recognized in both of them by each one of them, emotionally and intellectually, because that still gives the possibility of a change. The adaptation which is necessary for those who get married and that they wish to join together until death makes them part -- and perhaps not even part away from them, only as far as the Earth is concerned -- is that there is then a period in which they wish to grow together in understanding both their emotions and their intellectual capacity. The physical body has very little to say about that, because it is not the kind of potentiality which is inherent in the other two centers. Sexually it is all right, one can make adjustments fairly easy and it doesn't matter so much any more because if the emphasis is on the potentiality of growth, sex has very little to do with it. It's only

the usage of the energy for that purpose, as I said last night, that really should emphasize the necessity of: what do I wish to become with someone who is with me and is now a partner of my life, so that we draw the same line towards the same Aim. That is, that one can describe intellectually what is the Aim for the two of them, as if then they have grown together and trying to become more and more one, as if that what were -- was originally two parallel lines having now met, and meeting as we say sometimes in infinity. It has to do with a realization of an ultimate Aim of becoming fused together and not confused about the Aim, it has to be very clear.

Intellectually it always means that there is a chance to define what is really one's own Aim. That one starts to formulate that and to see what kind of words could be used and that the words which are used are understood, and to go to any length that one wishes to explain that what is being used as a word. But that is as far as intellect will go, because it is not necessary that one has an Aim which is absolutely identical intellectually. It is the road towards the Aim that has to be understood because that will give the understanding of the wish for an Aim. And the ultimate description of an Aim in an intellectual sense is practically impossible anyhow, certainly for two people, let alone even for a person himself; so that the joining in that sense simply means: I want to know what you think. I want to know why you think the way you do. I want to know the relationship of your thought to your attempts to put that whatever you think in practice, and that that you are honest about such attempts. And when I can recognize the honesty of that, I will love you for that.

When one is emotionally involved, I've said many times, there should not be any difference whatsoever. Emotionally everything should be cleared up. Because one says, "I love you." It means: I love all of that what is that wish for your own growth, for your own understanding and I join entirely in the wish, this time for understanding on that kind of a basis so that there is no

argument in an emotional direction or on an emotional level. You see if one wants to join emotionally, one gives all there is. One is not holding back anything. One does not even wish to describe. One takes what is in whatever way it is, as it happens; with that, that fusion of emotional energy becomes linked up with a common Aim of Being, because after all that what should result between two people is a level of Being where each one can recognize the other and where gradually the form will disappear.

The form of the mind will hang on a little bit and will be replaced by a Soul. The form of a Kesdjian body must, during a marriage, disappear. It should be, already during a marriage, cease to exist as a form of a body. It should already die between two people who seriously are in love and love each other for their own sake and for each other's sake and no -- nothing should be in between that possibility of fusion with a feeling, which in the Aim one pursues is always linked up with God. That is the central point of a Kesdjian body. The understanding of an 'I' representing His Endlessness, representing of that what exists and always will exist and must exist, and to which one then devotes one's time and energy to clear up all misunderstanding on the emotional level of what the Aim is as a sincere wish. One gives oneself in that wish for understanding what the other really means, even if the expression in an intellectual sense is not always using the same kind of words.

Emotionally that what joins together is like a breath. It is not a word. It sometimes is a sigh. It is not formulated. It is felt. It is intuitively known. It only will exist when it is constantly fed from above. When that what is meant by "marriages made in heaven" is the meaning that heaven should come down to Earth and create a condition in that atmosphere of an emotional feeling of a relationship without asking any further questions. Without wishing to define it why.

Just by being the way it is because that is what one feels, and there is no room at that time for any kind of a word.

You see that is what I hope. When people get married that they get married threefold. That they understand the potentiality and the wish to develop such potentiality to become actually a man, and in reality a man and a woman. That they support each other and live together wishing to create for each other constantly with the accent of the initiative on the part of the male and on the part of the female that what is necessary for what we call passivity. That is an openness to wish to understand what is meant and then requiring that what is to be given is given in such a way that it can satisfy the growth of both. You see a woman wishes a man to be a man. She asks that, because her own growth is dependent on that. And then a man gives to his woman what he feels he can give for her growth so that she can grow up as a woman to become for him what he needs. It's not a question of superiority or inferiority, one or the other. Both belong together, but both have different parts to play. And there is a relationship that has to be understood -- that that what is, I call it initiative, taking a responsibility, taking that what is needed and to be able to be convincing in an emotional sense that then there is a realization: I wish my man to be a man for me so I can become a woman.

You see marriage is useful. Marriage is beautiful because it gives experiences which one does not get when one is alone. One does not get it when one just lives together a little bit. It is actually this kind of a joining, now sometimes in accordance with a law, sometimes ordinary law that we know about, but in reality much and much more than that: a wish to become whole. Because if one is alone, there is a chance that the building for oneself [of] one's own Kesdjianian body and one's own Soul -- it is a difficult period, although the end as a Soul is not dependent any longer on any one else. Not even man or female. But the growth during that period is

helped a great deal by the understanding from someone who can feel and will know that that what has to exist between the two in the overcoming of obstacles is really required for a full grownness, and that one tries then to become one, I say, in tri- unity. For a long time it will remain threefold. At times it can become one. When that what constitutes the food for the Emotional Body -- like breathing -- is taken away, that you are without breath, and then in that state there is the realization of oneness which is then acknowledged by God Almighty.

I wish again. I would like to drink. I love them both. That they can really grow to maturity and understand each other forever and ever. I hope Gurdjieff can help.

So, Mary Jo, to your life. And Bill. All right. And all of us drink.

And Peter if you can play something appropriate it will be very nice.

END

Transcribed: Mark Propst 3.9.98

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